NOVEMBER ☆ 1940

WILLKIE WILL WIN, POLL INDICATES

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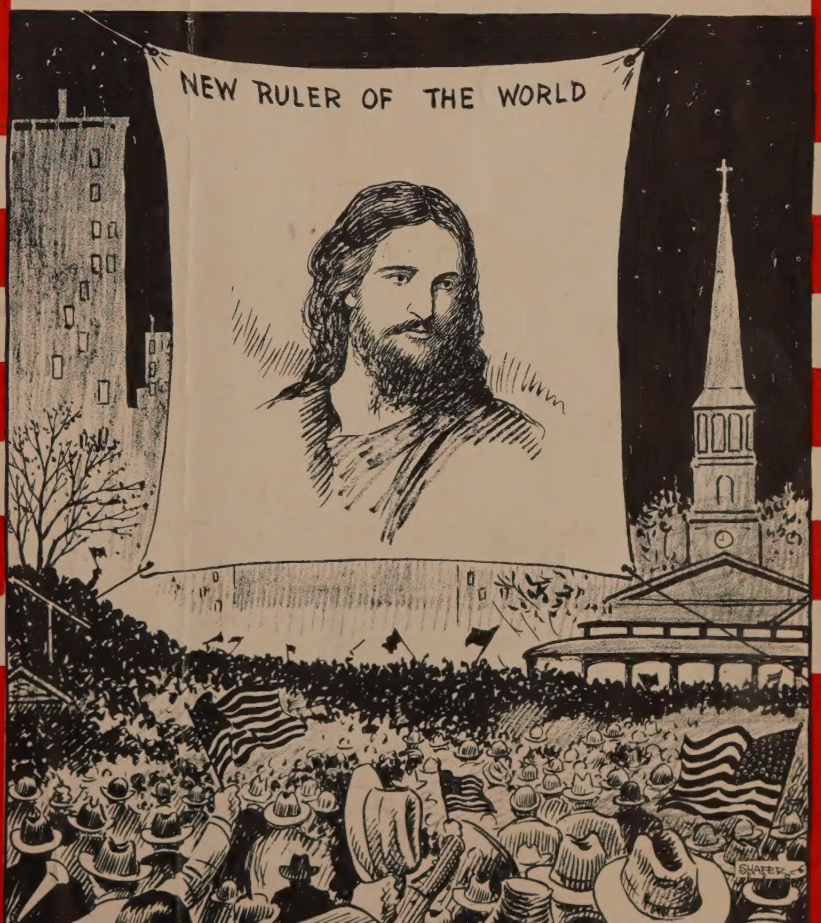

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P. H. J. Lerrigo, Executive Secretary

152 Madison Ave. New York, N. Y.

CORRESPONDENCE

Dear Mr. Elliott:

Since reading the September issue of The United States Baptist, as well as previous issues, I am wondering if Baptists, or some of the Baptists connected with your editorial departments, feel that we have anything to defend in OUR United States of America. I note that Mr. Stuber says "Soul liberty, individual freedom are worth fighting for—but we cannot afford to place the cause of democracy into the hands of our militarists." Well, if Christian leaders continue to ignore the threat to individual freedom and soul liberty that we have in the world today through the aggression of Germany then we **will** have to turn all plans of defense into the hands of the militarists.

Many of us have been deluded by the constant stream of German propaganda that has been flooding our country for years. While Germany was preparing in every way for war she was saying to the democracies, "Germany is weak, she has been the martyr of the last war; she does not want war; pity me". In other words while striving to build a great war machine she has done her utmost to emasculate the virility of the democracies, and above all to make it appear that there is no difference between the tolerance and peace efforts of England and America for the past twenty years and the intolerance, the persecution and the ruthlessness of Germany. I would much prefer to have men come out straight as Nazis than to show a sympathy for a nation that is so unavowedly anti-christian in its government, and in its philosophy.

If they can see no difference in the governments of England or America or in our ideologies, then something is surely wrong with their moral judgment.

Conscription has come for a group of men in our country for a year of training to help us defend the soul-freedom that we believe is worth defending. What is the church going to do for those men who are training to defend us, whether we be pacifists, or just plain Christian citizens, in case we are attacked? Are we to sit at home in our comfort and rail against those who have been called to defend us, or will we strive to minister to them and to their loved ones?

And are we not fighting too strongly to assist the conscientious objector. If he is perfectly sincere and honest in his belief that he cannot in any way assist his country, while thousands of his countrymen are willing to lay down their lives if necessary in his defense, and in the defense of his loved ones, then should he not be glad to sacrifice for the testimony he bears to his beliefs and go to a concentration camp, rather than stay at home and ally himself with the enemy through his non-cooperation.

I hope every minister will see the moving picture "Pastor Hall", for while the pro-Nazi will naturally blind himself to the facts it portrays, yet he should see it just the same, and its tribute to the Christian ministry is so fine that every minister should feel a glow in his heart that there were, even if there is not now, such true and conscientious ministers in Germany as "Pastor Hall" portrays.

Many of us are old enough to have ministered during the last great war, and, despite all the German propaganda to which we have been subjected since, we still believe in democracy and as long as you have the intolerance and ruthlessness of a Hitler government trying to rule the world pacificism is not enough.

Let us support the plans of our government for our defense and do our part in defending the liberties which we claim we prize.

Very truly yours,
Horce C. Wright
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CHRISTIAN STRATEGY

Let Us Give Thanks

By WILLIAM MUELLER

Read: Psalm 146:1-10

I. John 1:1-10

Thanksgiving is rolling around the second time since World War No. 2 broke forth to blight the children of men. As I think of the winged ghosts of vengeance over Europe, as I visualize the agony of bleeding China, as I ponder the fate of millions of refugees abroad I wonder whether we can still give thanks. And yet I know that the early Church triumphed over tragedy and despair. Christus Victor! Christ is our King! Halleluja, We sing! Four things compel me to give thanks to God at this hour:

1. We **have a redemptive message of a living Christ.**

The world has no message because it knows not God. We do not say this in a pharisaic spirit. Christians have no message outside of Christ their Lord. Through Him our deepest hurt is healed. Where sin abounded grace abounds the more. Do we believe this message enough, and are we grateful enough so as to be willing to share it with our fellowmen? Ted Adams asked at Atlantic City this sobering question, "How long is it since **you** won some one to Jesus Christ?" Let us make our thanksgiving concrete by sharing not only our table's blessings, but also HIM who is truly the **Bread of Life.**

2. We have a **wondrous fellowship** as Christians.

Ponder again I. John 1:7. ". . . If we walk in the light, as He is in the light, we have fellowship one with another . . . " The closer we are to Christ our Lord the closer we shall get to one another. In Christ we find and have our true unity. Let us give thanks by **living** this spiritual unity that is ours by faith. Let us give thanks by exploring into new and richer possibilities of "the fellowship of believers". May the world once again find reason to exclaim: "See how these Christians love each other!" Again, let us give thanks by extending this fellowship in the grace of God to all who crave to know it.

3. We may find **pardon** and **cleansing through Christ.**

This is to me a continuous source of gratitude: the truth that God is a pardoning God. Who could long endure life's burden and bitterness without this knowledge? There is none amongst us who "hath clean hands, who hath not lifted up his head in vanity". "If we walk in the light . . . the blood of Jesus Christ cleanseth us from all sin". Let us give thanks to God by "confessing our sins". As we acknowledge God in trustful faith we must ever cry, "Woe is me, for I am undone, unclean"'. Let us give thanks to God that we still may find pardon in His sight. Pardoned men, penitential saints, these and these alone are victorious in the battle of faith.

4. We may find **guidance** in the **darkest hour.**

When we met at Atlantic City the hour was dark indeed. The veil has not lifted yet. "In the world ye have trouble, but be of good cheer, I have overcome the world". That is the song of thanksgiving of God's people in the world's hour of despair. Luther has fitly spoken of the Christian's faith "as a comforted despair". Let us give thanks to God who "giveth us the victory through our Lord Jesus Christ." Sursum Corda! Lift up your hearts! Regem habemus! We have a King!

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EDITORIAL

WILLKIE WILL WIN

THE UNITED STATES BAPTIST intends to take the risk of a forecast on the Roosevelt-Willkie election in the current issue.

On the basis of a poll among key men in the states of New York, New Jersey, Pennsylvania, Ohio, Indiana, Michigan, Iowa and Wisconsin . . . the states which will decide the contest . . . THE UNITED STATES BAPTIST predicts the election of Wendell Willkie as the next President of the United States.

This poll was completed two days before we went to press. We believe it represents the trend in the states named. It is possible, according to reports received for Willkie to win by a landslide. Of course, the poll can be wrong, but we are risking our "Editorial Neck" on the basis of the returns. Here is the question sent to key men in each of the above states:

Will you check below your frank opinion, disregarding personal choice, as to the way your state will vote.

MY STATE WILL GO FOR—

.....Roosevelt

.....Willkie

THE UNITED STATES BAPTIST is neutral as far as the two candidates are concerned. We have not taken sides. We do not in this forecast. We present it as a public service feature. You may accept it or reject it.

Mike Elliott
PUBLISHER.

* * *

What Must the Church Do Now?

Just as missionaries in China have through their loyalty to the Chinese people and their missionary cause brought glory to the whole Christian movement, so have the leaders of the churches in England brought honor and credit to the Christian religion by their insistence upon the fact that even in wartime the Church cannot deny in any degree its fundamental principles. These English leaders, both of the established and the free churches, are determined that the Church shall be the Church and that it shall not, even for the sake of victory for the nation, adopt a secular or pagan apology. In many different ways these Christian leaders are proving to the world that even while the battle is raging overhead it is possible to remain Christian in act and in spirit. Through news letters, from the pulpit, in religious journals, these noble souls are laying out a new way of Christian behaviour during wartime. Even the government seems to appreciate the value of this course of action. Such behaviour, on the part of both State and Church, simply astounds our ordinary conceptions of Christian conduct.

The Archbishop of York said only a few days ago: "Many recent events have led me to believe that we have reached a turning point in connection with everything for which the Christian stands. I do not think we need much more analysis. We need two things: a gathering together of the great mass of Christian sentiment which undoubtedly exists, and the direction of this toward some definite goal. It may be desirable to indicate at once the kind of goal that I have in mind. In general terms it may be defined as international and social justice. But, of course, everyone subscribes to that. It is indispensable that someone should take the risk of more detailed proposals. Here we inevitably enter upon controversial ground. But the time for pure generalities is past, and someone must take the responsibility of being more particular.

"I am not now concerned with any immediate settlement after the war but with the goal to which we should hope to move. Broadly, this may be described as equal freedom for all nations, equal access to raw materials, equal opportunities of developing both material resources and human capacities. This will not be achieved by mere laissez faire. Freedom in this world is a product of law and of the force which law directs to the prevention of violence and tyranny. So we must work for the end of international anarchy and the establishment of international law, made and upheld by an international authority. In other words, one form or another of federalism must be our goal. And we can urge our own nation at once to repudiate the claim to be judge in its own cause as a first step towards the federal goal."

Now the thing which impresses us is not only the rather radical social and economic progress which the Archbishop proposes, but the call for the organization, the immediate realization, of a world community of Christians. We need now those who will volunteer to serve in an international Christian army; those who will not fight with airplanes, bombs, tanks, battleships, lies, propaganda, but with the principles of brotherhood, justice, race and class equality, truth and the Christian spirit of active love. Thus would be formed, as the Archbishop says, "a great interdenominational fellowship" composed of those who are ready to join forces in seeking a Christian solution for the world's many problems. The emphasis is upon **fellowship.** The need is a world community of Christian workers. Baptists should be the first to enlist in this international Christian army.

* * *

"We Have Fellowship"

These words are found in I John 1:7. Of course the "we", as it is being used in this editorial, refers to Christian people — Christian people in China, Japan, Italy, Germany, Great Britain, North and South America, everywhere — Christian people have a fellowship which binds them together. Although they may differ in regard to creed, belief, the form of baptism, the Communion Service, they nevertheless have in common a fellowship in Christ. In this experience, race, color, creed are no barriers. Together we Christians, the world over, belong to Christ and to his Church Universal.

II. The second emphasis should be placed upon the reality of our present form of church unity. We already, right now, have a foundation for future organic union for we have a Christian fellowship. It is not something to win, nor to look forward to. It is a possession to be appreciated.

Here, truly, is our best foundation for a united Christian Church as several of our leading churchmen are beginning to point out. It will be a long, long time before we can ever

unite upon a basis of creed, belief or practice. Even now we are not able to unite around one Communion Table or interchange churchmembers among the various denominations. But we are able to unite in Christian fellowship. In our experience, in our worship, in our hearts we all are one.

May we never forget that we have this fellowship now.

III. We should also emphasize the need for fellowship in this kind of a world. Fellowship is of the heart and can last on even in a conquered nation as, for example, in France. While dictators try to divide the world Christian Fellowship holds the world together. It is the spiritual bond which still gives hope to a badly beaten world.

Christian worship is something greater than the State. They worship the God who is the maker and in the end the ruler of all nations.

So let us be loyal to Christianity at its best. Let us keep alive the Church Universal. And may we not forget that right now "we have fellowship."

* * *

Baptists In the News

Baptists get only 5.58% of the newspaper publicity of the nation, compared with 26.81% for the Roman Catholics, 9.70% for the Methodists, 8.59% for the Lutherans, 7.79% for the Presbyterians, and 7.04% for the Episcopalians.

The publicity committee of the United Lutheran Church in America, assisted by twenty-six clippers in twenty-five cities has recently completed a three months' survey of religion in the news of fifty-six leading American dailies. A digest of the findings is printed in THE LUTHERAN for September 18, 1940. Both the text and the charts are most enlightening.

One interesting observation is that about three-fifths of the 3,646 illustrations published in the daily newspapers are either bust or action pictures. Apparently, as Emerson said, "man's interest is in man; acting." Editors like anything with life, movement, action, results in it. The report says that "editors, like most observers of church life, are pleased to see the institution put its creed into its deed. They therefore accord generous treatment to the servants of the needy."

Lutherans are determined to do something in order to get better newspaper publicity for their work. Baptists, who fall far short of most of the major denominations should also do something realistic about a national news bureau (which, actually, it does not have!) Mr. M. E. McIntosh, secretary of publicity for the Board of Finance and Promotion for the Northern Baptist Convention, has advocated the creation of a central news bureau, adequately equipped and staffed, and having a full-time director. It is certainly time that the Baptists show much more concern about national newspaper publicity. They should create just as soon as possible just such a department as Mr. McIntosh has recommended.

We ought to copy a bit of realism from the closing part of this survey. "Certain clear-cut conclusions have come out of the survey for the members of our United Lutheran Church Publicity Committee. Among them is that to take advantage of the lessons which have been learned from the survey; and to follow it up with other objective studies of church news there will be needed a larger committee, an increased budget and the establishment of a United Lutheran Church in America news bureau with a full-time director. The value of a two, or three-day "school" for our Church's publicity men, in which this survey can be studied in detail, is also clearly indicated. It is earnestly hoped that our Church will soon give favorable consideration to the necessary enabling acts."

If Baptists would only invest in such a national news department the dividends, the results in relation to our Churches, Sunday Schools, and missionary programs, would be great.

Catholic Pope Endorses Fascism

In the editorial section of The Sunday School Informer for December, 1937, the following statement and prophecy was uttered: "The impact that Fascism is rendering upon our religious and social order is becoming exceedingly disturbing to the future of the Protestant church. Fascism does not only advocate autocracy in civil government, but also in religious government. Mussolini is the military and civic leader of Fascism while Pope Pius is the religious autocrat of ecclesiastical Fascism. After all, Mussolini is the supreme dictator of both phases of the Fascist regime . . . It is reported that the Roman Catholic Church has recently appropriated several million dollars to propagandize the merits of Catholicism for a time like this among Negroes . . . The Catholics have a strong argument which they use most effectively in many sections of the North. They claim that while the Protestant white Christians are jim-crowing, lynching, and are otherwise oppressing Negroes, Catholic Christians are opening opportunities and welcoming the Negroes into their fellowship . . . with this strategy, they are uniforming Negroes and educating them not only in the doctrines of their church but in the principles of Fascism. Recently as proof of the above statement, and under the caption "Pope Orders Support of Petain Government" the United Press carried the following story:

"Authoritative vatican sources revealed today that Pope Pius had instructed the apostolic Nuncia to France, Monsignor Valerio Valeri, to support the government of Marshall Henri Philippe Petain in the French reconstruction, in line with policies meeting the approval of the church. These sources emphasized that while the Holy See wll aid the French government in a fight against Communism, that the Holy See will not interest itself in French political questions."

This later statement is only a puny apology for the habit of Roman Catholicism to meddle with affairs of the state. What the Roman Catholic did in the Middle Ages it appears she is aiming to do again. It is remarkable how Negroes are being won to become Catholic Fascists. Negroes should beware of Greeks "bearing gifts." Remember how Catholic cardinals accompanied Fascists soldiers in Ethiopia and blessed them daily to conquor Ethiopia. A Totalitarian religious order is close kin to a totalitarian civic order, and the former is the worse.

German Catholic Bishops in a conference at Tulda, Germany, pledged their loyalty to Adolf Hitler according to recent reports of the Associated Press. This pledge says the report, "is contained in expressions of gratitude to German troops for victorious advance and defense of the German Homeland." It appears that contrary to the attitude of Adolf Hitler to other churches, Hitler diverted any disturbance during his recent war expeditions against Catholic churches. Thus we see that Nazism and Fascism are so similar and unified in action that the Catholic church which is religious Fascism is lending its force for world success of both. It seems that all English Catholics and American Catholics should see the handwriting on the wall and arise before the time is too late. Rome with Germany looks forward again to be the Mistress of the world—A totalitarian State aided and united with a totalitarian religion. —Reprinted from the Sunday School Informer, October, 1940.

* * *

Nothing to Do With Nationalism

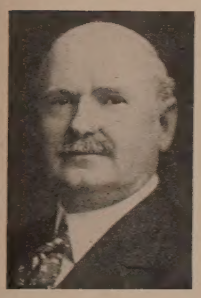
Edward Johnson, general manager of the Metropolitan Opera Association, said this in opening the new opera season: "Opera has nothing to do with nationalism." Neither has the Church anything to do with nationalism. The Church is international. The Church is a world wide fellowship. The Christian religion is as universal as Christ. Let us keep this in mind as we face in this country a rising tide of extreme nationalism.

Vol. 3 No. 7 The United States Baptist November, 1940

U.S. Baptist Month . . . .

NORTHERN BAPTISTS

By C. M. GALLUP



The Fall work among Northern Baptists seems very much on the alert. Reports have it that congregations are unusually large for the early weeks of the active period: perhaps this is due to the war or politics; those often increase church attendance throughout the land. The Council on Finance and Promotion states that receipts for the Unified Budget are increasing.

"Retreats" for "Forward Marching"

Many churches are holding "planning" conferences in pleasant "retreats", getting a good start for the year, so that they will know where they are going before they begin. These conferences usually envision missionary endeavor as well as church program; also "hold-the-fort" plans, where the churches are pastorless. This writer has attended two such "retreats", and can attest their value, in themselves and in later results. This "retreat" business is a development of recent years, and bids fair to become popular. It adds glamor to the project, and absence of distractions aids concentration and vision.

Baptists Prominent in Big Situations

Baptist interests at large are the focus of attention with gaining frequency. The United States Census of Religious Bodies, as of 1936, has just appeared, in which, apart from statistics, there are sketches covering the entire periods of the existence of both the Northern and Southern Baptist Conventions, as well as of nearly a score of other Baptist sects. Recently, a symposium on points of contact and similarity between denominations of the congregational type was held in New York City, in which the Baptist representatives were specially prominent. At the New York World's Fair, on October 5th, Dr. M. E. Dodd, of Shreveport, La., formerly president of the Southern Baptist Convention, gave a masterly address on "Baptists and Democracy," in the Temple of Religion, before a large audience, the occasion being that of Metropolitan Baptist Day, sponsored by Baptist Churches of Greater New York. Mrs. Carl Gray, widow of the former president of the Union Pacific Railroad, and recently elected a "typical American mother", who, with her husband were long staunch supporters of the Baptist cause in Omaha, Nebraska, was also a speaker. The Baptists of the North recently have been requested by former-president Herbert Hoover, to lend their influence in the direction of sending food this winter to those who otherwise will be starving in the subjugated countries of Europe. Our "World Relief Committee" and the Executive Committee of the General Council, each in turn, conferred with Mr. Hoover concerning his plans, the matter finally being left with the World Relief Committee.

Getting History Conscious

The effort made for years to co-ordinate our Baptist historical libraries bids fair to bear fruit. The fact that the Samuel Colgate Historical Collection has been able, through the services of its notable Custodian, Mr. Edward C. Starr, to prepare a master-catalogue of some 80,000 items, located both at home and abroad, concerning Baptist books, authors, documents and statistics, is the beginning, it is believed, of a closer co-operation between historical societies and foundations. A plan is under way, looking toward the publication of this catalogue.

Will the Possible Blackout Materialize?

Few subjects received more attention at the Atlantic City Convention than the report of the Committee on Baptist Higher Education. The possibility of educational disaster among our schools and colleges, resulted in the appointment of a Convention committee for continuing consultation with the Board of Education. Owing to the illness of Dr. W. S. K. Yeaple,, recently elected Executive Secretary of the Board, the forward movement expected has not begun. We hope this project will not be obscured.

"The Secret Place" Enlarges Its Place

The circulation of The Northern Baptist devotional booklet, "The Secret Place" has now advanced well into the area of between 100,000 and 200,000, and is growing constantly. It started as a venture of faith, which venture is now well rewarded.

Another Church in the Centenarian List

On September 15th, the Central Baptist Church, Norwich, Conn., Rev. David A. Pitt, D.D., Pastor, completed 100 years of notable history and vigorous work. Among its pastors have been Rev. E. T. Hiscox, D.D., and Rev. P. C. Wright, D.D., both well known, denominationally. Two sons of the church, who have enjoyed the confidence of Northern Baptists as pastors and executive leaders, have been Rev. M. J. Twomey, D.D. and Rev. C. M. Gallup, D.D. At the 100th anniversary celebration of the church in November, it is expected that the aforesaid ministers all will participate, except Dr. Hiscox, who deceased many years ago. The church has been strong in religious education and worship in recent years, having acquired the Noyes Memorial House for the former, and a new colonial auditorium for the latter, in the pastorate of Dr. Pitt, who has served the church 20 years. This church is admirably located, drawing from all quarters of the city, in its civic center; and has produced many members prominent in evangelistic, missionary and civic life.

SOUTHERN BAPTISTS

MANON SEAWELL
Dallas, Texas
Editor, Southern Baptist Section

October was "round up" month in the Southern Baptist Convention because it was the closing month of the fiscal year and state and south-wide gifts poured in to help meet worthy financial goals. Government and church statistics show improved economic conditions all over the South, and Baptist gifts have increased in proportion. Figures for the entire year will not be available for some weeks, but a comparative report for eight months, compiled by the Executive Board of the Southern Baptist Convention, shows receipts totaled $1,418,685.61, a gain of $164,653.44 over the same period one year ago. The greatest gain—$111,095.00—was in designated gifts. These figures do not include any gifts to state Baptist work.

It is interesting to note just where a Southern Baptist dollar goes. Each state convention adopts percentages to be given to the following objects: State missions (departments for women's work, Sunday school, Training Union,

pastoral aid, evangelism, Bible chairs in tax supported schools, Baptist student work and a department for solicitation of endowment funds for all Baptist institutions); Baptist schools; debt retirement; ministers' retirement; hospitals and mission work among foreigners in the state. The rest of the dollar is sent to the Executive Committee of the Southern Baptist Convention and is divided thus: Foreign missions, 50%; Home missions, 23-1/3%; Relief and Annuity Board, 10-1/3%; Southern Baptist Theological Seminary at Louisville, Kentucky, 4-1/5%; Southwestern Seminary, Fort Worth, 4-1/5%; Baptist Bible Institute, New Orleans, 4-1/5%; W.M.U. Training School, 8/15%; American Baptist Theological Seminary, (Negro), 1%; Southern Baptist Hospital, New Orleans, 2-1/5%. No matter how many or how few dollars the individual Baptist gives, the gift goes around the world in the name of Christ.

School of Theology Proposed For Ridgecrest

For a number of years groups interested in various phases of Southern Baptist work meet during varying weeks each summer in the beautiful mountains at Ridgecrest, North Carolina to be blessed in mind, body and soul. The best speakers are obtained for excellent programs emphasizing different departments and the summer's program is climaxed by a week of evangelistic preaching by Dr. George W. Truett, of Dallas.

It is now being proposed that a Summer School of Theology be added to the existing Ridgecrest schedule, with credit for work given in the two theological seminaries owned by Southern Baptists. Faculties from the two institutions would provide teachers.

There are several points in favor of such a school—the stabilizing influence on the whole program at Ridgecrest; it would enable young preachers whose theological training was interrupted to resume it; many pastors would spend their vacations renewing theological study.

Work Among Negroes

Among the most consistent missionary endeavors of Southern Baptists has been among the Negroes who number into the millions in these Southern states. Each state concentrates on certain phases of the work among the Negroes, many of them having full time white workers who not only preach, teach and organize but who have found a main objective to be the unification of the Negroes themselves. Most Negro work is divided into factions, some states having as many as three conventions. It is interesting to note that a great deal has been accomplished during the past twelve months in abolishing factions and proposing more challenging programs for the unified organizations.

Southern Baptists own and operate the American Baptist Theological Seminary for the training of young Negro ministers. It is inspiring to hear a report from this school.

The Negroes are anxious to better their race socially and spiritually. They are proud of their accomplishments in spite of the overwhelming odds against them and recognizing this spirit, Southern Baptists have worked with them accordingly. Some of the best educated pastors in the South are Negroes, and where they are found, they are leaders of large and enthusiastic congregations, and are respected by whites and blacks alike. Such religious leaders who teach their members to be proud of their heritage and to build for themselves a civilization not as an appendage of another race, accomplish more in minimizing race prejudice than all the laws combined. Their white brethren give them splendid encouragement and cooperation.

There is one glaring fault however, that is noted in many Negro churches in the South. They depend upon the white people to supplement their work and look to the whites for all mission work. They have too little mission zeal. Few realize that they owe a definite obligation to send missionaries to their brothers and sisters in Africa. For many reasons the Negroes should awaken from their apathy on this point. Only in planning their programs around others can they hope to continually better themselves.

A Just Tribute

Dr. Hight C. Moore edits for Southern Baptists their Sunday school literature. He is a practical teacher as well, which is demonstrated by the fact that he has taught the Sunday school lessons for years over Station WSM and also in the large Men's Bible Class in the First Baptist Church, Nashville.

Dr. S. C. Garrison, president of Peabody College, and associate teacher, recently said of Dr. Moore: "I have known in my life three really great teachers; one was a high school teacher, one a university professor, and the third is Dr. Hight C. Moore. Dr. Moore is the greatest Bible teacher I have ever known."

STATE NEWS

INDIANA

Rededication Service of the First Baptist Church of South Bend, Indiana—Rev. C. Clayton Browne, Pastor.

Rev. Browne was called to this field in June, 1936. Since his coming there have been over 200 added to the membership of the church, two mortgages have been paid off on the church property and another mortgage on the Belleville Mission property which is owned and operated by the First Church. The First Church has just completed a remodeling program amounting to about $9000. This included a new organ, extensive changes in the auditorium including redecorations. Also changes to the outside of the building such as painting, beautiful new steps, and a well installed bulletin board which ministers to many hundreds of people every day. Dr. A. LeGrand, vice-president of Wayland Junior College was asked to be the speaker on Rededication Sunday and also to assist in taking pledges.

OKLAHOMA

By Rupert Naney, Oklahoma City

Rev. Thomas P. Haskins, D.D., for five years associated with Secretary Andrew Potter as his assistant, has been elected Executive Secretary of the Baptist Convention of Louisiana. Dr. Haskins has accepted the call of the Louisiana brethren and is to begin his work the 15th day of November.

Rev. Augie Henry, pastor of the First Baptist Church, Bartlesville, has been unanimously called by the First Baptist Church, Stillwater, as pastor. His decision has not been announced. There are many in this state who feel that the Stillwater Church has been unusually wise in its selection of Mr. Henry.

Dr. John W. Raley, President of Oklahoma Baptist University, has resigned his Commission in the Army as Chaplain in order to return to the University. The Board of Trustees of the University had months ago voted Dr. Raley a leave of absence pending the emergency that he might carry on his duties in the Army. It seemed best to him, however, after several weeks to return to the campus.

The University has begun its year in a most encouraging way. The enrollment is increased over last year, the spirit is fine, the financial condition is good and

the outlook promising. It may not be known abroad that here is growing up one of the great Baptist educational centers of the Southwest. The university is enrolling year by year around 800 men and women; it is out of debt and moving ahead. It needs large funds for endowment and buildings.

Rev. E. W. Westmoreland for five years pastor of the Exchange Avenue Baptist Church, Oklahoma City, has accepted the unanimous call of the Field Street Church, Clebourne, Texas, to become the pastor. Here Oklahoma surrenders to its sister state to the south one of the finest of its men. The Exchange Avenue Church is a people's church of some 2,500 members. It has a large plant and a good people.

Dr. Roy Hurst for several years the pastor of the First Baptist Church of Duncan has announced his decision to retire. He told this correspondent within the last fortnight that his plans for the future were as yet indefinite. He is a fine man, a good preacher and we regret to lose him from the Oklahoma pulpit.

Hon. Bower Broaddus, a prominent member of the Oklahoma Bar, has been appointed by the President as Roving Federal Judge for Oklahoma and the Senate has confirmed the appointment. Judge Broaddus served many years as a young man in the Oklahoma legislature both in the House and the Senate.

The Daily Oklahoman September 29, carried a full page feature article of Judge Broaddus and family. He is a deacon of the First Baptist Church of Muskogee, teacher of a large class and a member of the Board of Trustees of Oklahoma Baptist University. He belongs to the great Broaddus clan of which the celebrated John A. Broaddus of Southern Seminary fame was a part.

GEORGIA

By A. B. Hawkes, Thomaston

After one year of active operation there are 817 churches and 408 pastors enrolled in the Minister's Retirement Plan of the Georgia Baptist Convention. The ideal and aim of the Plan is: "Every Church and Pastor Participating."

On the basis of increased receipts for the first nine months of 1940, and to meet increasing needs, an increased budget will be recommended for adoption at the annual session of the State Convention in Macon Nov. 12-14. This budget was approved by the Executive Committee which met in Atlanta in September.

The State Baptist Student Union Convention will be held at the First Church, Macon, Nov. 1-3, according to an announcement by D. B. Nicholson, State Secretary.

Rev. Joseph M. Branch, of Davisboro, has been appointed by Gov. Rivers to serve as Director of Public Welfare. Mr. Branch has been most active in civic, fraternal and religious circles.

The three gubernatorial candidates in the September primary are Baptists. Former Gov. Eugene Talmadge won the nomination, which is tantamount to election.

The Committee for Increased Circulation of the Christian Index met in Atlanta September 16 and formulated plans to attain 41,811 new subscriptions in the next five years. A new low budget rate of $1.25 per year has been made to churches who put the paper into at least 40% of the homes of resident members.

A special radio broadcast is being arranged by Mr. Edwin S. Preston and Mr. C. S. Burgess for Layman's Day, Oct. 20, to the manhood of Georgia. The subject will be "Mobilizing Men for Christ."

Dr. D. H. Hall, Jr. recently became pastor of the First Church, Decatur. He comes from the First Church, DeLand, Fla.

A Simultaneous Evangelistic Campaign will be held in Augusta and vicinity October 6-20, directed by Dr. Roland Q. Leavell, Superintendent of Evangelism, for the Home Mission Board. Dr. R. J. Bateman, of First Church, Memphis, will assist in the meetings.

The chapel at Mercer University, Macon, has been completely renovated and renamed The Willingham Chapel in honor of Mrs. Broadus E. Willingham, Sr. who made possible the renovation and also gave funds to erect a beautiful chapel tower. Dedication exercises were held September 27. Those taking part on the program were: Dr. Spright Dowell, Pres., Dr. James W. Merritt, Dr. J. E. Sammons, Dr. H. D. Johnson, Dr. Ellis A. Fuller, Dr. O. P. Gilbert, and Dr. Kerr Boyce Tupper.

NORTHERN CALIFORNIA

By R. A. Lundy, San Francisco

The eighty-eighth annual convention of the Northern California Baptist Convention was held with the First Baptist Church of San Francisco, September 30 to October 3, 1940. "Witnesses of the Light" was the convention theme. David M. Dawson, moderator, delivered the keynote message. Dr. Lewis M. Hale, Pastor First Baptist Church, Wichita, Kansas, and first vice-president of the Northern Baptist Convention, was the inspirational speaker. Other major addresses from outside speakers included J. H. Telford, Ph.D., Missionary to Burma; G. Pitt Beers, D.D., Executive Secretary, the A. B. H. M. S.; Miss Hazel Shank, Foreign Secretary, W. A. B. F. M. S.; and Rev. Louis P. Jensen, Associate Secretary, Western Area, A. B. F. M. S.

The Nevada Sierra Baptist Convention met at Loyalton, California, for their meetings September 26 to 28 inclusive.

The Baptist Church at Madera celebrated its fiftieth anniversary, September 22 and 23.

The Press reports that Dr. Richard E. Day, pastor of Hamilton Square Baptist, San Francisco, relinquished his pastoral duties October 1.

After ten years of service as pastor of Monterey, Rev. W. V. Morgan has resigned to become chaplain in the army with Fort Ord. Many Baptist young men have been called into National Guard service from our churches.

An outstanding change in pastorates took place when Otto R. Loverude of Willows, California, and Ambrose M. Bailey of Lowell, Mass., transferred to each others pulpits.

The San Francisco Church Federation leadership training school has two Baptists on its faculty. They are Dorothy Leek from the Christian Education headquarters who teaches a course on the growth of juniors, and your correspondent, pastor of Central Baptist Church, who teaches the youth course.

Emphasis on the Baptist Church Advance for 1940-41 predicts a sustained growth in membership and influence in all our church schools throughout the state in the months immediately ahead.

COLORADO

By Clarence W. Kemper, Denver

Religious forces of Colorado are looking forward with increasing anticipation to October 6-13 when the National Christian Mission meets in Denver. A great galaxy of speakers such as E. Stanley Jones, Murial Lester, Ralph Sockman, Adolf Keller, Mrs. Grace Sloane Overton, and others of like strength to the number of thirty are to be here.

Colorado Baptists meet in Durango for the annual Convention, October 1-3,

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with such well known out of state speakers as Ralph Walker, Mary Beth Fulton, Mark Rich, H. E. Dana, A. B. Martin and Paul Metzger.

Earl F. Adams was with the Denver Baptist Ministers on September 23 and brought a message that cheered our leadership in the confused outlook of these days. Adams knows his way around and is a superb leader for this day.

Colorado Woman's College, our Baptist junior college in Denver is crowded to capacity with an enrollment of 400 and the dormitory built last year overflowing.

Henry G. Smith has just returned from the east where he took his two daughters to college, to work at Calvary Church.

Clarence W. Kemper is engaged to speak before the seventy-fifth anniversary of the West Virginia Baptist Convention, October 16, and the Nebraska Young People's Convention at Lincoln, October 19. On September 29th the various denominational and interdenominational organizations with which he has been identified sent representation on the occasion of the thirtieth anniversary of Dr. Kemper's ordination to the ministry. On that day his new book, "At Grips With Life" appeared dedicated to the faithful parishioners of his six pastorates.

The Colorado Baptist is the new title for our denominational monthly state publication which is improved in size and style and we trust in quality. At least a committee is working earnestly on it.

HILLSDALE COLLEGE

Orientation Week at Hillsdale College opened September 16th and college began in full earnest a week later. The address at the opening Convocation on September 24th was by Dr. Willfred Mauck, the President, on the title "The Charters That Were Yours . . . " The address dealt with the thoughts and ideals that we, who lived today, possess because of our predecessors. Mrs. Vinton Earl Sisson, Librarian-General of the National D.A.R. spoke on defense at one of the early Chapels and her address was very much appreciated. The football team is in active practice, has played two games outside of the MIAA. They start their MIAA schedule on October 4th.

BAPTIST WORLD ALLIANCE NEWS LETTER

W. O. LEWIS, General Secretary
715 Eighth Street, N. W.
Washington, D. C.

From sources considered to be reliable a few bits of news have been received.

GREAT BRITAIN

On September 10 the following cablegram was received by the American Baptist Foreign Mission Society in New York and the Foreign Mission Board of the Southern Baptist Convention in Richmond, Virginia:

"Mission house wrecked by bomb today."

This cable was sent by Rev. B. Grey Griffith, Home Secretary of the Baptist Missionary Society. The building was in the East Central district of London at 19, Furnival Street. Most of the records had been removed from London before attacks on London began.

* * *

The Baptist Times of London reported in the issue of August 22 that a Baptist Church in London had been wrecked.

POLAND

When the Russians took possession of Eastern Poland, they closed a Baptist old people's home and an orphans' home. Some chapels were closed and several pastors were arrested. Some were removed from their fields to parts unknown. Some of those who were removed have been permitted to return. Some are still in prison. One Baptist pastor from Eastern Poland has been banished to Asiatic Russia.

FRANCE

Four Baptist chapels were wrecked in France. Two pastors served as chaplains in the French army. One of these was captured at Dunkerque and the other in Alsace. They have both been released. Most of the Baptists of France are in the occupied zone and it is very difficult for them to communicate with their brethren in the unoccupied area.

Sioux Falls to Raise $600,000 In Three Years

Looking ahead to the Sixtieth Anniversary of Sioux Falls College in 1943, the friends of the institution will undertake in the next two months the first step in the most progressive program since its founding in 1883. A financial campaign will be launched to raise $135,000. The ultimate goal over a three-year period will approximate $600,000.

The first objective will be a men's dormitory to meet the most pressing campus need and to round out a student housing program that began with the construction of Glidden-Martin Memorial Hall, the girls' dormitory, in 1929. In addition the finances of the college will be strengthened by clearance of indebtedness and complete provision for the current fiscal year.

"The President's Fund," as the financial effort will be known, is to be undertaken by "The President's Committee" of clergymen and laymen in recognition of the outstanding services to the college of Dr. Warren P. Behan since he became the head of the institution in the summer of 1937. Baptists throughout the area served by the college will be given an opportunity to share in the project. Their efforts will be coordinated with the work of a group of leading citizens in the City of Sioux Falls. A special committee is already at work engaged in a quest for large subscriptions and conditional gifts. One Sunday will be set aside as Sioux Falls College Day with appropriate observances in the more than 800 Baptist churches thoughout the area.

CONFERENCE LEADERS MEET

Denominational leaders of the Fall Conferences for Church Officers to be held during October, November and December held a meeting in New York City September 19th to make plans for their work. The amplifying equipment which is expected to add a good deal to the effectiveness of the meetings was tried out and gave entire satisfaction. The amplifiers will be used to make certain that all who attend will be able to hear every word of the discussions. The instruments are of a new model. On the table in each conference room there will be three of the amplifiers and to serve the whole series of Fall Conferences, seven sets of the instruments will be used.

It is expected that upwards of 30,000 church officers will attend the conferences and from them the local church meetings to be held later will receive their delegates' report. The original plan was to hold 100 of the Fall Conferences, but interest in the project has been such that by the middle of September 131 meetings had been scheduled.

CHRIST'S PEACE MAKERS

By CHARLES T. HOLMAN
Divinity School, Chicago, Illinois

Unless I am mistaken the slogan "Keep America Out of War" takes on an increasingly hollow sound. Personally, I have never had much enthusiasm for it. For one thing, I cannot help remembering ominously that as late as the Spring of 1939, when I visited England, the desire to keep that country out of war was, if anything, stronger than it is in America today. Appeasement sentiment was still very powerful. "Good Old Chamberlain" would get them out of it. But they were saying that if certain things happened they would fight; one of those things happened in September of the same year and, on the first Sunday morning of that month, I heard "good old Chamberlain" declare on the radio that a state of war existed between Britain and Germany. We, too, have said that if certain things happen we will fight. Who can guarantee that they will not happen? What has become evident is that just as it takes two to make a quarrel it takes two to keep the peace.

But I do not find the formula "Keep America Out of War" satisfactory on several other accounts. One of them is that I don't like the company I should find myself in if I took up the slogan. There are, indeed, a good many people shouting that slogan for whom I have great respect; men and women of sensitive conscience and high intelligence. But also, shouting it still more vociferously, the entire Communist Party, the Nazi-American Bund, all Fascist organizations, and many other frank disbelievers in democracy, swell the chorus. I do not care to add my voice to theirs.

My chief objection, however, is that the slogan has altogether too negative a sound. "Blessed are the peacemakers" was the word of Jesus. And to be a peacemaker is much more than to be a mere abstainer from conflict. Indeed, I am not sure that the true peacemaker can always abstain from conflict, even armed conflict. The task of the peacemaker, as I understand it, is to create the conditions that make peace possible.

That seems to me to be our present commanding task. How can a lasting, just and honorable peace be achieved—a peace that will leave the weak peoples free and unafraid—and what can America contribute to it? What, indeed, is the kind of peace that Christ's peacemakers can approve? Is it what Czecho-Slovakia, Norway, Belgium, Holland, Poland and France now experience? Is it, even, what we now experience in America? I am not at all sure that we are at peace, even though we are not engaged in armed conflict.

Intentions Not Enough

Some of us seem to think that an announcement that we will not, under any circumstances, go to war, will assure peace and, at the same time, guarantee a continuance of our treasured democratic institutions. But, in a world of ruthless and brutal force, the shattered corpses of half a dozen small nations, whose only offense was that they stood in the way of powerful and aggressive neighbors, testify that pacific intentions are not enough. I am afraid that we have forgotten at what price in agony and bloody sweat this precious heritage of democratic freedom was bought and what self-disciplines are required to maintain it. Slowly and with infinite pains and sorrow mankind has struggled up the steep ascent to that level of human decency and dignity enshrined in our Bill of Rights and in our treasured freedoms—freedom of speech, freedom of assembly, freedom of the press, and freedom of religion—and the question now facing mankind seems to be whether that dear achievement shall be handed over to the rough and brutal powers that would seize and destroy it.

If it should be pointed out that the deprivations of these ruthless and brutal powers in large measure accounts for their present attempts to grab, one must acknowledge that this is true. Mussolini probably spoke truly when he said recently that this war is different from other wars; that it is a revolution of the fertile and hungry peoples against the pluto-democracies which have accumulated most of the world's goods and gold. Of course, that puts us in our place. We have more than our share of the world's goods and, I am told, although I have not seen it, a good deal more than half of the world's gold. Even so, when it comes to dealing with criminals we do not admit that because the individual's criminality can often be traced to environmental factors we should turn him loose to work his will on society. We do, indeed, try to remedy those conditions out of which criminality arises; but society protects itself against the individual criminal by incarcerating him and sometimes even by taking his life. We can hardly argue that because all the nations have some share of the responsibility for creating Hitler and Mussolini we should therefore let them do what they will.

It is at just this point that we are most embarrassed. If we are honest we must acknowledge that we have had our part in creating those conditions out of which this war has come. With all that we have said about the Versailles Treaty, we had our full part in framing it. In fact, a good case could be made for the view that the Wilsonian principles prevailed far more than did the spirit of Clemenceau. It was Wilson who proclaimed the principle of the self-determination of nations which, in the years to follow, developed a group of intense and competitive nationalisms. The League of Nations was an American concept. So one might go on. We helped frame the peace and then refused all responsibility for helping carry it into effect. And any one who thinks that we did so from high motives would better read the Senate debates which issued in our refusal to ratify. There were, indeed, a few clear-visioned men who saw that the treaty contained provisions which menaced future peace, particularly the reparation clauses and those which unnecessarily humiliated a defeated foe. But a reading of the debate and an examination of the vote will convince anyone that it was isolationist sentiment and unwillingness to assume responsibility that kept us out. And that isn't all. We have controlled much of the world's raw materials and have made them difficult of access to others. By high tariffs we have closed our markets to other nations. We have wantonly injured the feelings of highly sensitive peoples. We have cultivated an intense nationalism which at times has been narrow and selfish. Of course, we have not been alone in this; other nations have followed almost precisely the same course. But what I want to suggest is that we are in no position to lift our faces to heaven and thank God that we are not as other nations, miserable sinners. We should confess in humility and repentance our part in creating these unhappy conditions, and determine that whatever we can do to set things right shall not be left undone.

Christians Are Divided

In this desperate situation we Christians are deeply divided. A considerable element in the Christian ministry, and a smaller, but still influential, group of laymen, insist that the only Christian attitude toward aggressor nations is that of dependence upon spiritual forces alone, —upon uncompromising goodwill, justice and service. They will depend entirely upon moral suasion, deeds of love and kindness, and will appeal to the better nature of their enemies. They may offer non-violent non-cooperation, — that is, they may refuse to yield to the demands of aggressors and take the consequences.

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But they will not offer violent physical resistance. Most of those who take this course believe that loyalty to Christ requires it. These persons seem to me to be the only consistent ones among all those who are generally labelled as "pacifists." (Incidentally, I am aware that a good many will wish to enter a demurrer against yielding up this honorable title to the advocates of non-resistance. They will insist that those who fight to make possible the establishment of a just peace are the truest pacifists. There is more than a little justice in the claim. But the terms "pacifist", in general use, has come to have the connotation of non-resister, or, at the least, non-violent resister.) For such conscientious objectors to war I have great respect, and would do everything in my power to protect their rights. But those who are not prepared to go "all out" do not seem to me to be entitled to the same consideration. They occupy an inconsistent position. With them it is only a matter of debating when and where and under what conditions violent resistance shall be offered. Shall it be at the borders of their own community? Or of their state? Or of their nation? Or of the continent, or the hemisphere? Or shall it be against a threat to cherished values wherever it may appear. What difference is there between the claims of our brothers in Maine and our brothers in Czechoslovakia?

It is this division of opinion which, in part, has deepened our sense of impotence. The problem of the proper use of force in international relations is one about which we Christians had better do a lot of hard and serious thinking, for this is a major problem which faces our generation and may face God knows how many generations to come.

Have we really reached our final position when we "renounce war", or is war, as the term is thus used, an unanalyzed concept? Certainly I agree that we have taken a good Christian position when, as in the Kellogg Pact, we renounce war as an instrument of national policy. By that I understand that we assert that we will never use war to pick up pieces of real estate, strategical bases, or mineral deposits which we covet but which belong to another nation. But what if some other nation covets our real estate, strategical bases or mineral deposits, shall we offer no resistance to their attempts to grab them? Do we renounce war for such a purpose? Or are we ready to renounce war to protect a way of life that is precious to us and is threatened? And, if we are ready to protect our own interests—that is, if we are ready to admit that force may be used to protect our own interests—what Christian principle can be advanced to defend the position that we should not also be ready to protect the threatened interests of others?

The Ethical Problem

Recently I heard a powerful sermon preached on the parable of the Good Samaritan. Our duty to bind up the wounds of a broken world was pointed out. Certainly Christianity has a duty to conduct such works of love and mercy, and will never forget that duty. But, I submit, that the ethical problem now posed America is quite different from that which the Good Samaritan faced. He arrived after the damage had been done. We have stood by and watched the thieves at work. If the parable has any application to international relations, it seems to me that we must consider all its implications. What should the Good Samaritan have done if he had arrived half an hour earlier? What should we do who have arrived early? Are we doing our entire duty if we stand by, protestingly perhaps, until the robbers finish their job, and then go to the rescue with our wine and oil?

Whatever is to be said about that, and I leave each one to provide his own answer, I still insist upon the principle that we are to be Christ's peacemakers. Perhaps just because the days are so dark and the way ahead so very long, there is all the more reason why we should study the conditions of enduring peace and of a new and better international order. The present disaster, I am convinced, arises largely from the fact that the nations of earth, our own along with the rest, have not been willing to pay the price and make the sacrifices necessary to create an enduring peace. What seems most necessary is that Christians, in their capacity as citizens, should guide the thinking and action of the nation on these important issues. The ideals we cherish must be translated into action in international relations. Just what we should do in the days that lie immediately ahead it is difficult to say, but, ultimately, there must be established a new world order. And that new order must not be "the new order in Europe" that Hitler talks about, nor the "new order in Asia" that Japan insists upon. If that new order is to be a just and stable order, America will have to assume large responsibilities and perhaps carry heavy burdens. She will undoubtedly have to make sacrifices. And it is not at all certain that America will be willing to assume those responsibilities, carry those burdens, or make those sacrifices. But responsibilities, burdens, sacrifices are all familiar terms in the Christian vocabulary. The task that Christianity faces is that of actualizing these ideals rather than letting them escape in mere verbalization. Our vice is in tending to feel that we have done a thing when we have given it expression in words.

This is certain, that America, possessed as she is of unmatched economic resources, separated geographically from both Europe and Asia and so not involved in age-old jealousies and struggles, yet bound by ties of blood and kinship to the peoples of many lands, stands in a strategic position to give leadership to the nations in building a new world in which justice and goodwill shall supplant the rule of force. To participate in such an enterprise is to be one of Christ's peacemakers. The way toward the fulfilment of that role will be long and hard. I am sure that there is no easy formula by which it can be accomplished. We must beware of advertised shortcuts. But the job is ours. We are to be Christ's peacemakers. And we must keep our eye on the ultimate objective while we earnestly seek the means for its achievement in the day by day decisions we shall be called upon to make.

Kansas Baptist Youth

The Kansas Baptist Young People's Convention held the largest annual convention in the history of Kansas Baptist Youth, on September 27, 28, 29, in Wichita, Kansas. The annual banquet on Saturday night was attended by nearly 1,100 Kansas Baptist Youth. The closing session on Sunday morning was the highlight of the convention with many unable to find room in the church auditorium. Dr. Guy Wimmer, president of Shurtleff College, delivered three challenging messages on "Portrait of Christ", "The Captivating Christ", "Forward With Christ." The theme of the convention was "Forward with Christ". Among the conference leaders were: Rev. Homer Huff, Kansas City; Dr. Eric Haden, Kansas City Seminary; Dr. Stuart Pady, Ottawa University; Rev. J. E. Dollar, Hays; Mrs. Luke Mowbray, Pratt; Dr. M. Ray McKay, Topeka; Rev. W. H. Hicks, Winfield; Rev. Lloyd Griffeth, Chanute; Mrs. Meritt Lee, Wichita; and Howard Haworth, Topeka.

A FORUM OF FREEDOM

Would you like a copy of "A Forum of Freedom?"

This booklet contains the addresses and findings of the National Conference On Religious Liberty held in Washington, D. C. June 11th. It is a valuable book for all pastors and church leaders. Send a 3 cent stamp to cover postage with your request to **Dr. Rufus W. Weaver, 715 Eighth Street NW, Washington, D. C.** The booklet will be mailed to you promptly.

THE CHURCHES AND ILLUSIONS OF THE WAR

By T. VALENTINE PARKER
Binghampton, N. Y.

One of the shrewd if cynical and unscrupulous observations of Hitler has been that an untruth constantly reiterated will make an indent of belief upon the mind of the people. Many of the people of the churches because of their commendable devotion to peace have become the dupes of certain notions that are indirectly serving the cause of Hitler very well. Not to promote war but to establish truth such notions ought to be investigated. Investigation will reveal them as illusions of the war.

First Notion

The first notion is that appeasement is the sole principle of the New Testament applicable to bellicose leaders or nations. This interpretation of New Testament teaching is scarcely derived from a dispassionate study of the teachings of Jesus. Our Lord indeed taught that one who was compelled to go a mile should go a second mile; if one's coat were forcibly taken from him, one should hand over his cloak, too. But did Jesus say, "If someone compels not you, but the aged, the women, the children to walk until they drop, then you must acquiesce, certainly not forcibly interfere"? Did he say, "If someone takes the coat of a poor man, you should not prevent the taking of his cloak, too"? The attempt to reduce the one, but dramatic, use of force by Jesus in the "cleansing of the temple" to a pink tea party is rather amazing. If we were dealers and somebody drove our stock away, we should consider it an exercise of force. If we were money-changers and saw our counters overturned and our coins rolling to remote corners of the floor, we should hold ourselves the victims of force most decidedly.

The failure to recognize and apply one of the plainest teachings of Jesus about force is remarkable. One need not believe in literal and crude notions of hell, may indeed hold quite unorthodox views of hell (as the writer does) to recognize that Jesus taught restraint as an ultimate in his kingdom. We may—or many not—make allowance for the accommodation of Jesus in language and thought to the ideas prevailing in his day. In any case it is obvious that Jesus taught that eventually irreconcilables would be forcibly restrained from wrecking his kingdom until (if ever) they would surrender to his law of love. Unless men are puppets that divine use of force is the only guarantee we have of the triumph of the kingdom of God. We may hope that love will eventually win all, but honesty compels us to say this hope is not built upon experience.

Practically this policy has been called appeasement. Mr. Chamberlain and certainly Lord Halifax were actuated by Christian motives when they tried to appease Hitler. It is said this was entirely at the expense of Czecho-Slovakia. Of course that is not true. The English appeasers were willing to lower that which nations consider of utmost importance—national prestige. With a Hitler appeasement does not work. He laughs at the "resistance" of love; despises such weakness; commits any who disagree with him to concentration camps. If Herr Hitler can cool his heels and his head in some St. Helena he may change his mind. Jesus was right: there are some who will not listen to a gospel of love until they are held in restraint.

Another Myth

Another popular myth of the war is that the cause was the Treaty of Versailles. True enough the psychology engendered by that treaty gave Hitler occasion for gaining support for his movement—a movement that fundamentally did not seek to right injustices but to create German hegemony with the assumption that the Germans were inherently superior to all others. The Treaty of Versailles can scarcely claim defense by the Church. But it is to be noted that the immediate causes of the war were not the unjust but the just provisions of that Treaty. Most of the objectionable provisions had been abrogated before Hitler came to power. Indemnities, the Ruhr, the Saar, the withdrawal of French garrisons from German soil were all matters settled in favor of Germany. The British declared willingness to discuss the return to Germany of her colonies. But the Treaty of Versailles tried to right some wrongs. In creating Czecho-Slovakia there was the long overdue re-establishment of a people with an honorable history and a right to freedom and self-determination. That is true also of the re-establishment of Poland which had been cruelly cut up principally through the unscrupulousness of a Prussian prince. But just here were the provocations to Hitler. He seized Bohemia. He fell upon Poland. It was the good, not the evil of the Treaty of Versailles that occasioned the war. Read "Mein Kampf" and see what are Hitler's real motives.

Third Illusion

A third illusion is that war is always futile; never accomplishes real and lasting good. We have heard that so much that we, believing as we all do in peace, thoughtlessly acquiesce. Repetition has hammered a sheer assertion into the form of an axiom. But war is not always futile. The Napoleonic wars ended the grandiose, tyrannical ambitions of the first Napoleon. They also brought one hundred years of general peace. (The Crimean war was neither great nor general.) The real cause of the American Civil War was slavery; the immediate cause was the attempted disruption of the Union. The result of that war was to exterminate slavery and to perpetuate the Union. Today the South rejoices as much as the North in these results. They were good.

These paragraphs are no attempt to glorify war. But our flag of peace cannot be woven out of insubstantial myths. The Church must be broad enough to include men of differing opinion, but it cannot be broad enough to condone the suppression or distortion of facts. Untruth will not be excluded by dogmatic assertions but by freedom of investigation plus the dispassionate spirit of one who seeks truth not props for his own prejudices. The Church must include pacifists and those other lovers of peace who believe a Christian may be compelled to accept war as the only alternative to a greater evil. But the logic of those who say, "Jesus taught 'Resist not evil', therefore war is never justifiable," is on a par with that of those who argue that Jesus said, "I am come not to bring peace but a sword", and therefore war is Christian. We may learn three lessons:

(1) Sweep away myths. Get the facts, but get all the facts. Build your conclusion from facts, but do not select facts to support a predetermined conclusion.

(2) Promote the spirit of charity toward those who differ.

(3) Truth will win eventually.

MID-YEAR MEETINGS IN CHICAGO

The mid-year meeting of the Council on Finance and Promotion will be held in the Stevens Hotel in Chicago beginning Monday evening, December 2nd. The Council will continue its sessions through Tuesday, December 3rd. On Wednesday, the 4th, the General Council will begin its mid-year meeting and remain in session as much of the following day as may be required to complete the business in hand.

USE YOUR IMAGINATION FOR GOD AND STRICKEN HUMANITY

By P. H. J. LERRIGO

The present widespread want and suffering are setting the nimble minds of many church members to work, particularly among the young people. Funds are needed. We must give again, but giving may be facilitated by suitable planning. In certain sections it is becoming popular to arrange for a young people's supper in connection with special church activities. The supper differs, however, from the ordinary church supper in this respect, that while the menu may be extraordinarily elaborate—a vivid imagination may exercise itself interestingly at this point—it is agreed that all will take a snack at home before coming, the actual supper will be omitted and receipts from the tickets sold will go to feed the starving in China or Europe.

A good many churches have followed the example of the Queens Village Baptist Church and provided for each family in the congregation a small box to receive a gift for every meal. A simple variation of this plan has been adopted in the Middle West whereby the family does not wait for the provision of a regular box, but places on the table a cup or a sugar bowl to receive the gifts.

Many questions are asked about relief and it is well to answer them as they arise. In Germany and invaded countries missionary money is embargoed and nothing is permitted to leave these countries for the support of missions in non-Christian lands. The question is naturally raised: "Are the Christian people in European lands losing their missionary passion?" It is a great satisfaction to be able to report that even amid the horrors of war in Germany, Norway, Denmark and Holland missionary interest is sustained. Collections are made among the churches and although the money cannot be sent abroad for the present it is placed in the bank. The means at the disposition of the church membership of these lands are greatly diminished in these starvation days but it will encourage those in this country who are giving for the support of the "orphaned" missions to know that the home churches in these lands are not forgetting their marooned children. In France, churches have been destroyed and the members scattered but with demobilization the pastors have in some cases been able to return to their charges and are once more pulling the scattered fragments together. Sweden is still able to send funds to its missions abroad.

Another question which is often asked about the relief work in China is whether it is conducted in a business-like manner. Major Bassett, a prominent business executive in Shanghai, answers this question as follows: "The relief work has been very effectively done because the people doing it were trained for work of this kind. I do not know of any situation in the world similar to the one in China where we have the use of mission workers, hospitals and churches. The work of relief must be continued."

Former President Hoover estimates that at least 30,000,000 people in invaded European lands are threatened with starvation. An even greater number in China have been dislocated from their old moorings and face hunger and exposure and possible death. It is estimated that one American dollar will feed a Chinese refugee for one month. The World Relief Committee of the Northern Baptist Convention includes in its appeal the request for half a million dollars for relief needs in Europe and China and also to help to sustain the "orphaned" missions the world over.

A PARABLE OF REPENTANCE

By CHARLES F. BANNING

Now it came to pass that a certai man reasoned thus within himself, "I wi take a little wine for my stomachs sake. And he took more than was good fo his stomach. Now after he had take of that which biteth like a serpent an stingeth like an adder, he did take hi wife and child in his chariot and journ eyed on the road that leads from Jeru salem to Jericho. Behold, he did se turns in the road that were not ther and turned the chariot this way an that way. Now there chanced to com that way a good Samaritan who foun the chariot beside the road and took them to an inn. Behold the man was exceedingly sorrowful when he learned that the mother of his child was dead and his only child would be a cripple all the days of her life. Aye, he was heart broken. He cried out, "Why hath God done this to me."

Now it is well that he should repent, albeit his repentance came late and brought not back the one whose life was taken. It was not well that he should blame God for his own sin. Was not the heart of God heavy that one of his children should suffer? The heart of the prophet was sore troubled. Why will men not learn the wages of sin. Why will men not repent of sin rather than be sorry for the consequences. Surely the way of the transgressor is hard.

A Humble Minor Prophet

Dr. Moody to Aid Chaplains

Announcement has been made today of the appointment of Rev. Dr. Paul Dwight Moody, President of Middlebury College, Vt., as the new liaison official between the churches and the Protestant chaplains ministering to the men who enter training under the selective draft and in the Army and Navy. His chief responsibility will be to represent the churches in giving counsel and assistance to the chaplains. The Trustees of Middlebury College have been requested to release Dr. Moody for this service for a year. The call to Dr. Moody was extended by the Federal Council of the Churches of Christ in America and the General Committee on Army and Navy Chaplains.

It is expected that Dr. Moody will establish his office in Washington, D. C., and that he will spend much of his time visiting the chaplains at their posts. It is estimated that there will be 1000 chaplains in the training camps and in the Army and Navy within the next year. Dr. Moody will serve as a civilian representing the interests of the Protestant bodies.

LAMPLIGHT

Magnanimity

By PERRY J. STACKHOUSE

There are some words that we put away in our intellectual safety deposit boxes and bring out only on very rare occasions. Conspicuous among them is the word Magnanimity. It is a word that blends simple unselfishness with highmindedness and generosity in treating and judging others. It is a word that jumped out of the box one day last summer and makes its public appearance in this little article.

It was my high privilege during the months of July and August to enjoy the thrills of salmon fishing on the Upsalquitch river, New Brunswick, Canada. During these weeks I was the fishing partner of a friend who is the fortunate owner of nearly a mile of salmon water on that river.

One morning as we poled up the rapids we saw two men in a canoe casting their flies in a pool belonging to my friend. Poaching is something more than a misdemeanor in the province of New Brunswick. It is a crime against property and may be punished with fine and imprisonment. As soon as the poachers saw us they pulled up anchor and started up stream. They were husky men and expert polers and we soon discovered that the chances of overtaking them on the water were slim. We dropped down stream to the camp, jumped into our automobile and about a mile up river overtook them. It was with considerable reluctance that they decided to come ashore.

My friend said, "First let me present my case." He spoke of the thousands of dollars invested in that salmon water, of the high taxes he paid the government, of the upkeep of the camp and of poachers who were continually cleaning out his pools. "Now" he said, "Let me hear your case." The spokesman made the best of what was a very sorry situation. He could not deny the charge of poaching. He had been caught in the very act. Moreover there was a salmon in the boat.

True Religion

True religion is something more than a well-disposed outlook on men and things, and an agreeableness and good nature. It is an allegiance and a passion, the putting of life into motion and effect through the linking of it with divine purpose. An effective preacher must be the incarnation of what he preaches. Truth without zeal never won a victory.—Bulwer Lytton.

Why I Believe in Tithing

1. I believe in tithing because I love Jesus, appreciate in some measure what he has done for me, and realize that I could not make an adequate return even if I should put all my income into his treasury.

2. I believe in tithing because I like to have a definite minimum expression of my love for my Master. Such minimum expression relieves me of anxiety and concern which might otherwise be inevitable.

3. I believe in tithing because the practice of it challenges love gifts above the tithe and brings some of the satisfactions of joyous service.

4. I believe in tithing because the tithe affords a convenient, sensible, practical basis of co-operation in kingdom work.

5. Loving the Master and delighting to work with my brethren for his glory, I am happy to covenant with them to put regularly into the treasury of the local church one-tenth of my gross income.—John L. Hill.

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For and About Women . . . by Mabelle Rae LeGran

BIRTHDAYS SHOULD ALWAYS BE CELEBRATED HERE ARE TWO!

The W.A.B.F.M.S. in the plans for its THREE SCORE YEARS AND TEN Anniversary Celebration has provided some very fine educational and inspirational materials.

1 set of 8 wipeable paper mats and 16 napkins	35c plus postage 5c
104 mats (13 packages of 8 each)	$2.50 plus postage 50c
112 napkins (7 packages of 16 each)	75c plus postage 10c
Anniversary Hymn and Benediction Sheet	10c a dozen
Anniversary Seals	25c a 100
"Our Family Album"	free leaflet
Special Projects Envelope	free leaflet

In order that the Unified Budget may be strengthened the Society is urging that each local church secure seven new contributors to the Missionary Budget.

A department for girls at Pyinmana Agricultural School, Burma, will fulfill a long cherished dream. Health and home improvement are necessary to supplement the agricultural and economic improvements in which the School is leading the village men of Burma. This department, to be known as LENA TILLMAN CASE MEMORIAL, will be a fitting tribute to a preeminent Christian homemaker, who helped her husband, Rev. Brayton C. Case, and his associates, to establish the Agricultural School. It will be a living testimony to a life spent in Christ-like service for Burma's womanhood.

THE 60TH YEAR OF B.M.T.S.

This is the 60th year of the Baptist Missionary Training School, Chicago. Steady growth during these years is evidenced by the development of the school (1) from a three-months' program of instruction to a standard four-year college course carrying B.A. and B.R.E. degrees; (2) from a small beginning in field work to a well organized Christian Center at the school and constructive help to the Home Mission projects carried on in the Chicago and Calumet areas; (3) in the character and work of its alumnae found busy in strategic denominational fields at home and abroad.

Because of its achievements and because of the past loyalty of Northern Baptists, the school is sure of your participation in our Anniversary projects. Every church is urged to put on a Training School program and to remember the School in its prayers and in its gifts. Helpful and attractive literature has been prepared for free distribution. This includes a program suitably adapted for any style of service.

The BUDGET and GIFT BOXES

"Ye ought to Do"

and THE BIRTHDAYS

"Ye ought not to leave undone."

HOUSE PARTIES

A Baptist Woman's House Party is an event long to be remembered by those who have the special privilege of attending any one of the many that are a part of the program of most of the states. Those for 1940 are just concluded and the usual enthusiasm is felt in all the reports.

A request to all the states has brought news from a goodly number and for the purpose of sharing bright ideas with others who are seeking to make every house party better than the last, the following new suggestions have been listed. (Perhaps another time we may be able to give a report of the whole program of many if not all of the parties.)

NEW HAMPSHIRE has a plan for seating state and association heads of departments together at tables, arranged by the Chief Hostess, and calls them by the clever name "Fellowship Tables". Their theme for this year was "Witnesses of Light," I Peter 2:9 being the key verse. $40.00 was collected for the work of Dr. Richard Baker in Burma.

KANSAS had an Honor Dinner recognizing the fine women of the past who are still with us but no longer as active as of yore. The two anniversaries were launched at a special dinner, and $65 was taken in a gift for the denominational work of Emergency Relief.

NEW JERSEY also had a World R lief Offering, of $115.00. Besides a Mo Indian girl from California these thoug ful women invited two Afro-Ameri women as guests of the house party order that they might see how valua the house party is and perhaps start c for their own women. They also had hour of "Information Please" on all lin of denominational work.

PENNSYLVANIA had two parti this year one for the eastern part of t state and one for the west with to attendance of about 500.

DELAWARE joined with Penns vania in the east and sent thirte women.

WISCONSIN had a fine attendan of 350 in all, nearly 300 coming for t whole period. A China dinner, and migrant dinner were festive with love decorations. The evening of fun th year had two events, a migrant pl and a parade of wedding gowns throug several decades which was a beautif picture and presented with dignity ar artistic setting. The final communic service in the local church is the clima

RHODE ISLAND had 65 full-tim registrations with a total of 135. $52.0 of books were sold. Two clinics o Christians in a Warless World were mo interesting.

SOUTH DAKOTA has no woman house party but does have a splendi Guild Party in which the girls are i training for later days in woman's wor

NEW YORK has two parties. I the western party the first day was " Day in China" and the second "A Da with Moving Americans". In the easter party they featured A THREE SCOR AND TEN event and "Information Please".

NORTH DAKOTA has two Wom an's Missionary Retreats, 50 in one an 60 in the other.

SOUTHERN CALIFORNIA had it second largest attendance 1319. Th House Party was followed by the secon Annual Officer's Retreat in which 10 picked women state, associational an local leaders, were given special train ing for their work.

NEBRASKA had a most unusua event, a Sunrise Pageant.

MAINE women numbered 65, a gain over last year. They had three conferences on methods. Twelve associations were represented.

OHIO registered 619 women. Theme "Witnesses of the Light," I John 1:5, cts 1:8. $112.00 was the amount of a ecial offering for World Relief, and 44.00 was the special gift to the Anversary fund of the Baptist Missionary raining School. This party begins Fri-y and closes with a Sunday morning rvice.

CONNECTICUT took for the theme the party, "Rocks and Stones" (Ps. :2). Special features were a Question our, a banquet, a period on parliaentary procedure and a presentation of amily Album. The tea was called Blarneystones". On the flyer that was nt out early was this most interesting ntence, "Your pastor is cordially inited to attend all our sessions". For e final consecration service the women ad all been asked to bring some kind of rock or stone. With wet newspapers or mortar an altar was built right on e platform with the stones brought by e women. Candles and flowers made most beautiful setting but the center f the service was a Cross.

VERMONT had no party last year ut found such a demand for it that they id have one this year. This program eatured Conferences for denominational lans, special devotional periods and tudy books.

NORTHERN CALIFORNIA must ave put much preparation on the rogram, for it is full of special features. There was a dramatic presentation of fficers and department secretaries in a ketch showing that Bells make harmony when they ring together in tune, then ater these same bells suddenly became Lights. A collection for China Relief was taken. Special plans for a church evening on Stewardship were given. When it came time for the Banquet all the women wended their way to the tables from all over the grounds bedecked with gayly colored caps making a most attractive procession. The tables were decorated with lights. The Speaker's table had a power house in the centre, a light house, a beacon light, and traffic lights. At the close of the dinner and speeches there was a beautiful candle light service, never to be forgotten. At the last luncheon one woman summarizes the sessions and gives the high lights of the party. Perhaps the best suggestion of all this party is this—Each year the Board chooses two missionaries from the area for special guests and pays all their expenses.

Out of this wealth of new ideas there ought to be even more interesting programs for the House Parties ahead. The presidents of the various states mentioned will surely enlarge upon these suggested plans if you ask for details of any of the plans. We ought all be proud and happy to help each other and after several years of planning, new ideas are most certainly in order. Missionary plans and materials, made alive with some missionary folks are vital to all these groups and we ought never to minimize this part of the program. Certainly, we ought not magnify entertainment for it is true that some women come to the parties for a "vacation". They ought to find rest and peace in these assemblies BUT they ought also to go home on fire for the Kingdom of God. Here is a word of sincere appreciation to those who have sent this material from the various states, and also a hope that the other states will send their high points for the next issue. Perhaps out of all that we read here we may be able to offer some constructive suggestions for future days.

A WORD TO STATE PRESIDENTS: We are hoping on this page to give not only suggestions like the preceding paragraphs but also NEWS. Would you appoint a woman to send in news items about the various things you are doing and hope to do, so that others may profit from your wisdom and experience.

LET US BE INFORMED

These are days when YOU and I must show our gratitude for the peace in which we live at present by sharing in love, prayer, and gifts with those who are facing death in so many ways. Our first reaction will be to say there are too many calls, but we may as well realize that as the most favored nation today we shall hear more and more of NEEDS in this, our Father's World. There is Emergency Relief for Europe, and China Relief, but the following paragraphs will remind you of a new need about which you may not have heard. Please add it to the others that claim your attention and gifts. It comes from a well established organization in which our Foreign Mission Boards have an official part. Do read thoughtfully—

"The lamps are going out in Europe."

May God grant that what is now happening in Europe is only a "blackout."

In the providence of God, the light has been brought to Africa, Asia and other lands beyond the seas, and there new lamps have been lighted. The candle power in many cases may still be small, but in the younger churches in the Congo, Uganda, and Madagascar, in the Near East and in India, in Malaysia and Netherlands India, in China, Korea, and Japan, in South America and in the Pacific Islands, the lamps are burning. Now, because of the war in Europe, many of these lamps may go out, unless we in North America send help. Four thousand missionaries have been bereft of support from the churches on the European continent. Their help is essentially important to the younger churches. We must not let these churches become derelicts. To maintain them and strengthen them we plead for sacrificial aid.

The International Missionary Council has opened a special fund for this purpose. No charges will be made for administration, and all donations will be used as designated without any deductions. Contributions may be sent to

INTERNATIONAL MISSIONARY COUNCIL
156 Fifth Avenue, New York, N. Y.

(Taken from a pamphlet **"The War in Europe Threatens Disaster in Missions,"** which may be secured free of charge in quantity from the address above and is most informational.)

A MIGRANT'S PRAYER

I ask a place wherein to love,
To hope and dream and plan,
Just something that I know is mine,
One spot on God's green land.

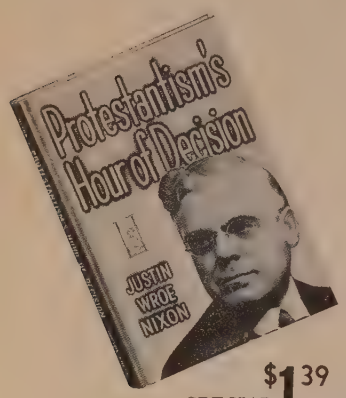
I ask but to believe again,
That deep in the heart of God
There is always care for my worry and pain,
That I'm more than a slave to His sod.

Oh I would bless and breathe this dust,
I'd laugh at the sun that shines,
And I would have faith to believe and trust,
If only this land were mine.

But how can I hope and dream and plan
With nothing to call my own?
When not one spot on God's green land
Is a spot I can call my home?

(Emily Greatex, a young girl, who learned about migrants while helping in the Council Office.)

"It meets a real need in this hour..."



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RETIREMENT OF DR. PETER C. WRIGHT

By M. FOREST ASHBROOK

To few men is it given to span with significant service the life of an institution from its very inception till it has become a mighty and denomination-wide instrument for Kingdom service. Dr. Peter C. Wright has had that experience. He was a member of the original committee appointed by the Northern Baptist Convention in 1911 to plan the organization of The Ministers and Missionaries Benefit Board. He was one of the incorporators in 1913 and the first Recording Secretary of the Board. He continued an influential member of the Board of Managers until 1920, when he gave up an important pastorate to become Associate Secretary. In 1926 he was elected to succeed Dr. E. T. Tomlinson as Executive Secretary.

During these twenty years past, Dr. Wright has seen the establishment of the Retiring Pension Fund and has had a major part in its growth into one of the three outstanding Protestant Pension Funds in the country. At the same time he has carried a tender, sympathetic concern in ministering to the company of noble Christian ministers, their wives and widows, who had been without the advantages of Retiring Pension Fund membership and were thus in need in their age.

Feeling that, by the calendar, the time had come for him to give up the major responsibility, Dr. Wright, at the annual meeting of the Board in June, presented his resignation to take effect as of the close of business November 30, 1940. That the Board might not be deprived of the benefit of his long and rich experience, Dr. Wright was elected to the position of Consultant Secretary following that date.

THE NEW EXECUTIVE SECRETARY

By PETER C. WRIGHT

It is a pleasure and satisfaction to announce that at its meeting on June 18, 1940 the Board elected Rev. M. Forest Ashbrook, D.D., Executive Secretary, to take over its responsibilities as such at the close of business on November 30th. Dr. Ashbrook has given clear evidence of his fitness for the office to which he has been elected. His clear and ready grasp of the problems of the work, his stability and candor, his understanding of the problems of the minister and his family, his never failing sympathy and kindness together with other fine traits of character will make him a leader whom all can trust and follow. Our fellow ministers will find in him one who will welcome their approaches and confidences and will respond helpfully in every way possible

D. D.'s FOR MINISTERS

WILLIAM A. ELLIOTT

DO keep aloft your highest ideal: They tell us that there has com a sag in ministerial ideals. If sc it is a pity. Never in this generatio were ideals more imperative. The ag is one of compromise, adjustment to th schemes of the hour, a yielding to th overtures of expediency, all under th guise of adaptation to our age. Ideal of yesterday are reckoned obsolete, an are to be thrown in the discard.

Even ministers find themselves yielding to these insidious urges. When conscience, conviction, ideals, commitments fail in the life of the minister, the churches and communities in which they are to be found, are in a bad way. The ideals of the Christian ministry—its dignity, its importance, its necessity, its glory; conviction concerning the message to be preached; commitment to all the implications of a dedicated life and a redemptive gospel—these are essential to the ministry of our day and every day.

To take on the color of one's environment in these days is to lose one's ministrial soul. It is no small job to be a good minister of the gospel of Jesus Christ in these days when the world is crashing about our heads.

DON'T spend time in trivialities. Dr. James Black exhorts his fellow-ministers to preach on great themes. He depreciates "clever preaching" and prays to be delivered from the "clever preacher." Our preaching better be christian than clever. Not only is the "thought area" in which modern preaching is composed too small, but it lacks depth, and reach, and content. It is a tragedy when any minister of the glorious gospel consents in his own mind to take the easy way in preaching. Not only ought we to preach a gospel of the cross, but we ought to know "calvaries" in our preparation and delivery of sermons.

A friend said, after hearing a downtown minister preach: "He will not remain long in that pulpit, preaching costs him too little." There were no sweat, and dust and stain of travel, and no evidence of the pain of travail upon the preacher, as he returned from his sermon-pilgrimage. Remember the words of "golden mouthed" Gifford: "Every congregation is cannibalistic, it feeds upon the preacher, and unless the minister is willing to give himself to be devoured, he cannot greatly serve."

VIC'S VERSES

THE LAND OF YET-TO-BE

There's a wonderful land of yet-to-be,
Which offers its challenge to you and me,
But we never find it by looking back
To the things we left on yesterday's track;
The goal is far distant, the trail is dim,
Whose watchword is not the good days
And the land has treasure alone for him that were,
But the better times which shall yet occur.

Does pioneer blood still flow in your veins—
An adventurous spirit that never wanes?
Can you keep your trust in this land afar,
When trouble has blacked out the night's last star?
Do you see beyond the present sorrow
The gleaming lights of a glad tomorrow?
Then yours is the vision which pioneers
The building of kingdoms with new frontiers.

Men must rise, rebuked, from the mourner's chair,
We must rouse our souls from its dull despair;
The Faith that makes heroes can never fail,
The Hope still is ours by which right can prevail,
And Love, undiminished, cannot disappear;
These are the forces for conquering fear—
A trio triumphant, God's guarantee
Of a finer land that is yet-to-be.

H. Victor Kane,
Cortland, N. Y.

Humility

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted or irritated or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me. It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door and kneel to my Father in secret, and am at peace as in a deep sea of calmness when all around and above is trouble.—Andrew Murray.

RETIREMENT OF DR. LERRIGO

By M. E. McINTOSH

With the month of October Dr. P. H. J. Lerrigo will bring to an official close a long and notable term of service in the field of foreign missions. Since 1921 he has been Home Secretary and Foreign Secretary for the Belgian Congo Mission of the American Baptist Foreign Mission Society. However, his service with that Society began in 1902 when he and Mrs. Lerrigo were appointed to the newly opened Philippine Mission. He is a graduate in medicine from the New York Medical College and the Medico Chirurgical College of Philadelphia, now the graduate department of the University of Pennsylvania. In the Philippines the missionary "with a little black bag" soon became a familiar figure. Dr. Lerrigo established the hospital in Capiz which has grown to be one of the valued institutions of that community. In 1913, on account of illness in the family, Dr. Lerrigo returned to America and took a post with the Foreign Society as District Secretary for New England. Later he became one of the general officers of the Society and was successively Candidate Secretary and Medical Director, and then Home Secretary.

Born in England, Dr. Lerrigo came to the United States in his youth and was ordained in Topeka, Kansas, in 1896. His position in the denomination has for many years been one of active leadership. Three times he has visited the Belgian Congo and under his leadership that Mission has made marked progress. He has also been Secretary of the American Congo Committee and is the author of six books. While on the record he goes into retirement Dr. Lerrigo is not to be inactive for the present, and for an indefinite period he will coninue as Executive Secretary of the World Relief Committee of the Northern Baptist Convention.

BAPTIST INSTITUTE

The 49th year of The Baptist Institute for Christian Workers, Philadelphia, was formally opened at the Autumn Convocation held in Founders' Hall at the School. The Convocation address, "The Life to Which We Are Devoted," was given by the Rev. F. Raymond Baker, pastor of the Second Baptist Church of Wilmington, Delaware.

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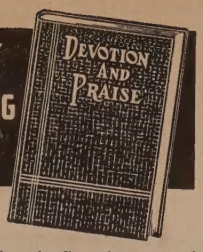

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Book Month

by Erdmann Smith, A.M.,LL.D.

BOOK OF THE MONTH

How Jesus Heals Our Minds. By David Seabury. Little, Brown and Company, Boston. 1940. $2.50.

I have chosen this book as the book of the month for two reasons: First, It seems increasingly necessary that pastors and, perhaps, church lay counsellors have the kind of inspiration, information, and motivation which this book very clearly and forcefully presents. I am using this book and the New Testament passages which correlate with it for a series of midweek meetings.

Materialistic philosophy, behavioristic psychology, Godless psychiatry, economic panaceas have been offered as cures and have offered cures for fundamental ills of man. They have all failed. The gospel of Christ and the principles which he taught when properly applied have never failed. After an introduction of this sort the author affirms that most of us in reading the New Testament have read with eyes for teachings, doctrines, theology, argument, but we have largely failed as Protestant churches to take due account of what he did and how he did what he achieved for man. Healing is one thing which we have neglectetd and which he in his ministry emphasized.

Then chapters, illuminating, informing, inspiring, with deep insights into psychological and spiritual procedures follow: Out of Darkness, The Kingdom Within, The Passing of Self-Concern, Personal Revelation, Who Is My Family? Clothed With Humility, Take No Thought for the Morrow, The Demon of Duty (What a suggestion?), Life More Abundantly, Not To Destroy but To Fulfill, As a Man Thinketh, Resist Not Evil, The New Vision, When Thou Prayest, According to Thy Faith, and Resurgence. Any one of many of these chapters is worth the price of the book, in my judgment.

To get at the depths of the human mind, the spirit, and find what almost infinite resources are there means much if that mind is your own. And why is it not? That is the question you will ask when you read this good book. I shall prize it as one of my select ones in my library in spite of the fact that it is written in rather popular style and is easy to read—or because of it.

Worship Programs in the Fine Arts. By Alice A. Bays. Cokesbury. 1940. $2.00.

When my young married couples—or one of two classes of them—wanted recently a good book that might be used in worship services and based on the fine arts I suggested this one. It is one of the two best I know for this particular purpose. I prize this one.

See what it has. Three parts: Paintings, Sculpture, and Hymns. Under the caption paintings we find the following: The Nazarene, Christ with Mary and Martha, The Friend of the Humble, Death the Victor, Christ in Gethsemane, For He Had Great Possessions, Sir Galahad, The Magdalene, The Lost Sheep, The Hope of the World, The Healer, The Presence, and The Light of the World. In Part II on Sculpture we are given The Hand of God, Moses, Francis Asbury, Margaret of New Orleans, Abraham Lincoln, The Pioneer Mother, The Scout, Christ of the Andes. Sixteen hymns are used in the section on that subject. Each chapter is outlined

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PROFESSOR JAMES C. SHELBOURNE

● Mr. Shelbourne is the son of Dr. James M. Shelbourne, Pastor of the First Baptist Church of Dansville, Virginia, former President of Howard College of Birmingham, Alabama.

He is also the grandson of Reverend W. B. Chrumpton, for many years State Secretary for Alabama.

For over ten years Mr. Shelbourne has served on the faculty of Mercer University of Macon, Georgia.

With his P.H.D. virtually completed from the University of Chicago, Mr. Shelbourne comes to Shurtleff College well equipped educationally, with a splendid background of experience, and with an unusual acquaintance with the Baptist Denomination in all of its interests.

as follows: Aim, Prelude, Call to Worship, Prayer, Responsive Reading, Hymn, Interpretation, Poem, Litany, Hymn, Benediction. I feel so thrilled on reading this book that I want to say to ministers and teachers and leaders for youth groups get it, use it, and you'll have a revival of beauty, loveliness, truth, and religion.

Facing Life and Getting The Best Of It. By Clarence E. Macartney. Cokesbury. 1940. $1.50.

Another book of good sermons by this famous preacher. These sermons are directed especially to people who feel more or less baffled in the current maddening maze of things, who feel that they are living at the world's crossroads, who feel confused, discouraged, whipped. Fourteen sermons: Getting the Best of Fear, of Love and Sex, of Temptation, of Anger, and The Tongue, Trouble, Yesterday, Loneliness, Enemies, Marriage, Jealousy, Doubt, Death, and Myself. Very helpful indeed.

Principles of Teaching for Christian Teachers. By C. B. Eavey, Ph.D. Zondervan. 1940. $2.75.

One of the best books this publisher has put out so far as I know. Professor Eavey is chairman of a department in Wheaton College, which may mean to some that he is safely conservative and to others that he cannot be a free teacher, even though positively Christian. It is a book applying the generally accepted techniques of good teaching to the definitely Christian didactic work. There are twelve chapters and at the end of each chapter a series of questions and then a fairly complete bibliography on the subject of the chapter—that is a bibliography selected largely with the idea kept in mind that this book is for Christian teachers.

The Art of Listening To God. By Samuel M. Zwemer. Zondervan. 1940. $1.50.

This book, according to the author, is a series of "Studies in some of the neglected values of Life, Religion and Missions". Seventeen chapters, some of which are The Art of Listening To God, On Using Simple Language, Is Suicide Sin? Evolution or Revelation (He does not suggest that both may be possible at one and the same time), Church Union Plans, Mohammed and Calvin, etc.

A Short History of Christianity. Edited by Archibald E. Baker. University of Chicago Press. 1940. $2.00.

On the theory that "Christianity—was never more needed in the lives of people and in the conduct of nations than today". This short history of Christianity is presented. Most church histories are too long. This volume is intended to show what the church has faced, how it has faced and handled problems of the succeeding centuries.

While Dr. Baker is the editor contributors in addition to him are Professors Massey H. Shepherd, Jr., John T. McNeill, Matthew Spinka, Winfred E. Garrison, and William W. Sweet.

There are seven chapters: The Rise of Christianity by Shephed, Christianity and the Fall of Rome by Shepherd, Christianity in Medieval Europe by McNeill, Christianity in the Reformation Era by McNeill, The History of Eastern Orthodoxy by Spinka, Christianity in Modern Europe by Garrison, Christianity in America by Sweet, and Christianity Encircles the Globe by Baker.

A good bibliography is given and the book is well indexed.

This book will prove very useful to any interested reader in getting a rather clear and comprehensive picture of the church pearing into realities of human life and thought from generation to generation and will, I believe, prove to be exceptionally useful to ministers as a basis for a series of studies of the history of Christianity.

VERMONT

By Addison B. Lorimer
Bellow Falls

The fall season in Vermont begins with fellowship and inspiration among church leaders, which promises good things to come. A conference for ministers and their wives held at Fletcher's Farm, Proctorsville, made a record in attendance and interest. Much credit is due to the genius of Rev. Wm. C. Arbo of Poultney as presiding officer. Out of the state leaders were Dr. Joseph A. Cooper of the Council of Finance and Promotion and Rev. J. Martin England, missionary among the Kachins of Burma. Devotional services led by Dr. W. G. Towart of Bennington, Rev. John Maxwell of No. Bennington, and Rev. George Pomfrey of Richford, made deep spiritual impressions.

The seven associations in the state, held in rotation from September 26 to October 4, gave all opportunity to receive inspiration from Dr. Wm. A. Hill, now welcomed to residence in Vermont

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as he retires from the Missionary Educational Secretaryship, and the Dr. Richard S. Buker, one of the Buker twins, pioneer workers at Kentung, Burma, at China's very gateway. Our indefatigable State Secretary, Rev. Homer C. Bryant, was heard with great interest in presenting the Advance work of the denomination.

Busy committee work is now in progress in preparation for three conferences of church officers, to be held, respectively, in Brattleboro, November 7th; Bennington, November 8th; and Burlington, November 11th.

The church at Perkinsville, Rev. M. Everett Corbett, Pastor, has received a two thousand dollar check from an unexpected source, and three thousand dollars are now available for completing the church building. The auditorium of the Calvary Church, Springfield, Rev. James G. Beveridge, Pastor, has recently been redecorated.

The Woman's House Party on the grounds of Green Mountain College, at Poultney, was a delight to all present. Mrs. Earl B. Breeding, of the National Committee on Women's Work, was the much appreciated guest leader. Mrs. A. H. Gordon, of Middlebury, led the devotions, and Mrs. A. B. Lorimer of Bellows Falls conducted a candle-light service.

Among new pastors welcomed to the state are Rev. Hugh Q. Morton, of Bristol; Rev. Thomas Warfield, St. Albans; Rev. T. L. Fairbanks, Brandon; Rev. C. S. Petrie, at Windsor; Rev. Clark Whistler; West Brattleboro. One of the most recent accessions is Dr. Joseph L. Peacock, at Saxtons River, from Tarboro, N. C., and previously President of Shaw University.

Vermont has profited by the summer pastorate of Theological students. Among these are Philip B. Henderson, of Andover-Newton Theological School, who served at Brookline, and Lawrence Vincent, of the Gordon College of Theology and Missions, who served at West Charleston. New life has been apparent as these men return to pursue their studies.

IT STIMULATES CHURCH ACTIVITY

REV. R. P. HARRIS
Kinston, N. C.

For many years I have been looking forward to a time when I might be able to render efficient Christian service as a minister of the Gospel. I have always had a keen desire to evangelize and to Christianize. About three years ago someone suggested that I try publishing a magazine in connection with my work.

I am frank to tell you that I cherished the idea but thought it a thing next to impossible, I had not heard of The National Religious Press service. About a year later a friend of mine gave me some literature from The National Religious Press and I immediately wrote to them for full particulars. I received instructions and materials by return mail and began work on my first issue. Soon I realized that my dreams were coming true, and I gave the Lord the praise for having answered my prayers.

I have the pastoral care of three churches, two rural and one city. My magazine, Precious Promises, has boosted attendance and caused increased enthusiasm beyond my expectations. In my rural churches I find that by commenting and praising my parishioners for the things they do, they are encouraged to do more. My paper enables me to give them publicity. They like to see their names in the paper, therefore they do things for their pastor, for the orphanage, for missions, and for the general spread of the gospel—a thing that pleases me more than anything else.

I have noticed that the articles which I select from the syndicate service is appealing to the members. They enjoy reading and passing their copies to neighbors and friends to read. Many of my parishioners say they are not satisfied until they have read the magazine through from cover to cover. One man told me he enjoyed it so much that he read one copy through five times.

There are many reasons why I publish a parish paper. I am convinced that through the medium of the printed page there can be much and everlasting good done even to the salvation of souls. Distribution of my magazine among prisoners, inmates of the county home, and patients in the hospital has been a privilege that has brought untold joy to many and has helped the down-fallen to get a new lease on life. Certainly every minister ought to publish a parish paper. It is the one complete means of reaching the masses and perpetuating evangelism, thus Christianizing many who fall under its influences.

MISSION BUILDINGS BOMBED

The latest attack on Chengtu, West China, by Japanese planes resulted in serious damage to Baptist mission property. No member of the mission staff was injured but a Chinese gateman's wife was killed. The following report was received July 31st by cable from Shanghai: "Kindergarten partly damaged. Argetsinger house shaken. City school buildings half demolished. Church one-third demolished. Street buildings completely burned. Tungshenkai and Tungtakai houses shaken. Money estimate follows. Gateman's wife killed. Others safe. May Kennard. Burket." May Kennard, one of the signers of the message, is the wife of Dr. J. S. Kennard of West China Union University. E. S. Burket, stationed at Shanghai, is acting mission treasurer for the whole of China, a post which is filled during the furlough of W. R. Taylor, now in America. "Argetsinger house" means the house occupied by Miss Minnie Argetsinger, a missionary assigned to evangelistic work in the Chengtu area.

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